

重臨大地的君王

(一) 導論

焦點：什麼是福音？

初期教會三個最重要的認信

1. 耶穌是**基督**：
馬可福音 8:29; 約翰一書 2:22
2. 耶穌是**神的兒子**：
使徒行傳 8:36-38; 約翰一書 4:15, 5:5; 馬可福音 3:11, 5:7
3. 耶穌是**主**：
哥林多前書 12:3; 羅馬書 10:9; 腓立比書 2:11

(二) 三個稱呼、一個身份：回歸的君王

基督／彌賽亞／神的兒子

- 「基督」不是耶穌的姓氏，而是他的職事
- 基督（受膏者）：舊約中被神揀選出來，成就神的計劃的人（先知、祭司、君王）
- 後成為大衛王朝君王的代名詞（詩篇 2）

彌賽亞的盼望

- 上帝應許亞伯拉罕，使其後裔成為大國，萬國也因他的後裔得福（創世紀 12:15-18）。
- 士師時期是神治的時代，上帝直接治理以色列人。後來以色列人嫌棄上帝，不要耶和華作他們的主。於是要求撒母耳為他們立一個王治理他們，像列國一樣。耶和華因而命撒母耳膏立掃羅為以色列王（撒母耳記上 8-9）。
- 然而以色列第二任的君王大衛才是神所喜悅的。上帝與大衛立約（撒母耳記下 7:8-16）：
 1. 平安的國度
 2. 永遠的國度
 3. 大衛王朝的延續
 4. 王要作「神的兒子」
- 以色列人卻反叛神。為了他們的罪，神讓他們被列國統治。沒有了家園，又被擄至列邦，分散在萬民之中。

Return of the King

Introduction

Focus: What is the Gospel?

The three core confessions of the early church:

1. Jesus is Christ (Mk 8:29; 1 Jn 2:22)
2. Jesus is the Son of God (Acts 8:36-38; 1 Jn 4:15, 5:5; Mk 3:11, 5:7)
3. Jesus is Lord (1 Cor 12:3; Rom 10:9; Phil 2:11)

Three Titles, One Office: The Returning King

Christ/Messiah

- “Christ” is not the last name of Jesus. Instead, the title describes his office.
- In the Old Testament, the title Messiah (Christ in Greek, meaning the “anointed one”) is given to those individuals chosen by God to fulfill His plan (e.g. prophets, priests, kings).
- The title evolved to become a designation for the coming Davidic King (e.g. Ps 2).

The Hope of the Coming Messiah

- God promised Abraham that his descendants would become a great nation, from which all nations will be blessed (Gen 12:15-18).
- The period of the judges is an age in which Israel is ruled directly by God. At the time of Samuel, the Israelites “rejected God as their king,” and asked the prophet to appoint a king to reign over them, “such as all the other nations have.” God therefore asked Samuel to anoint Saul as the first kind of Israel (1 Sam 8-9).
- Yet, it was David who was the king after God’s heart. God made a covenant with David (2 Sam 7:8-16):
 1. A kingdom of peace
 2. An everlasting kingdom
 3. The continuity of Davidic throne
 4. The Davidic king will be the “Son of God.”
- Because of their rebellion, God delivered Israel to the nations. With her capital destroyed, her people exiled, Israel were scattered among the nations.

- 在苦難中，他們的回想起神所應許的那大衛永遠的王位。彌賽亞的盼望也應運而生（詩篇 2, 72, 89）：
 1. 從列國的欺壓中解放以色列
 2. 重建大衛的國位
 3. 受膏者為「神的兒子」
 4. 平安、公義的永遠國度
 5. 神直接執掌政權
 6. 神治理萬國
- 所以在舊約中，「福音」不是「上天堂」，而是上帝重新作王，叫被擄的得釋放（以賽亞書 52:7, 61:1）。
- 唯有這樣，我們才能理解為何耶穌自己在世時宣講「天國近了，你們應當悔改。」

兩點觀察：

1. 初期教會宣認耶穌為基督時，就是宣認他是那治理全地的君王，是勝過罪惡和死亡的主。
2. 對猶太人和第一代的基督徒來說，「拯救」和「基督掌權」是同一個盼望，是兩個不可分割的觀念。
（請參考以弗所書 1:15-23; 歌羅西書 2:6-15; 腓立比書 2:6-11; 羅馬書 1:1-5）

主

- 舊約中神的名字是非常神聖的，以至抄寫聖經的文士不敢把神的名字直接寫出來。取而代之，他們會用四個字母 YHWH 來代表神的名字。
- 這四個字母在英文舊約聖經中翻譯為 Jehovah 或 Yahweh。中文聖經把它翻譯為 **耶和華**。
- 當舊約聖經被翻譯為希臘文時，上帝的聖名就被翻譯為 *kyrios*，也就是希臘文新約聖經中「主」這稱呼的來源。
- 當基督教傳到猶大地以外的羅馬帝國，「主」（*kyrios*）這稱呼又添上了另一層意義。對外邦人來說，*kyrios* 是對君王的稱呼。也就是說，羅馬君王認為自己就是世界的主。正因這樣，初期教會一方面宣認耶穌才是世界的主，同時又不肯以神的名字來稱呼羅馬君王，以致遭受迫害。
- 在這樣的一個背景下，福音的宣講直接地挑戰著羅馬帝國的合法性，同時也宣告著那掛在十字架上、又從死裏復活的耶穌才是這世界真正的主宰。

- In their suffering, they remembered God's promise of an everlasting Davidic kingdom, and thus arose the Messianic hope (Ps 2, 72, 89):
 1. The deliverance of Israel from the oppression of the nations;
 2. The enactment of the Davidic throne;
 3. The anointed one will be God's Son;
 4. An everlasting kingdom of peace and justice;
 5. The direct reign of God;
 6. The reign of God over the nations;
- The Old Testament never understands the "gospel" as a mere postmortem salvation. More than that, the gospel is the deliverance of the oppressed through the renewed reign of God (Isa 52:7, 61:1).
- It is only in this light that we can finally understand why Jesus himself preached the Kingdom of God (i.e., Reign of God) during his earthly ministry.

Two Observations

1. When the early church proclaimed Jesus to be the "Christ," she was announcing his kingly rule over all the earth, and his victory over sin and death.
2. To the first-century Jews and Christians, "salvation" and "Christ's reign" are same hope.
(See Eph 1:15-23; Col 2:6-15; Phil 2:6-11; Rom 1:1-5)

Lord

- In the Old Testament, the name of God is too sacred to be written down in words. The scribes who copied the Bible would use the Tetragrammaton, "YHWH," to represent God's name.
- The four letters are then translated to English as "Jehovah" or "Yahweh."
- When the Hebrew Bible was translated to Greek, the word "YHWH" was rendered as "kyrios," which meant "Lord."
- When the gospel was spread to the wider Roman Empire, *kyrios* took up a new significance. To the gentiles, *kyrios* was the self-designation of the Roman Emperor, who believed himself to be the ruler of the world. Consequently, the early church proclaimed a subversive gospel, which claims Jesus to be the true *kyrios*, and refused to acknowledge the Roman Emperor to be *kyrios*, at the price of suffering and oppression

（三）反省

認信：信耶穌不是與上帝交易永生。信耶穌是宣認基督的王權。唯有在他的主權中生活，人類才能找到生命的終極滿足。這也是我們對世界宣講的福音。

1. 救恩就是基督的掌權

- 為耶穌而活才是真生命
（馬可福音 8:34-37）
- 天國的福音：主耶穌那輕省的軛
（馬太福音 11:28-30）
- 思想：三種信仰
 1. 為永生而信
 2. 為上帝的保守而信
 3. 耶穌是主

2. 天國福音的宣講

- 向未信的朋友傳福音時，我們承諾的是永生的交易，還是真正能釋放他的基督的掌權呢？
- 教會向世界見證的，是一個個人的宗教，還是那審判罪惡、挑戰欺壓者、對抗不公義的天國福音呢？

- Through the proclamation of the Gospel, the early church challenged the legitimacy of Rome's pretentious claim of universal lordship, and at the same time announced that the true *kyrios* to be none other than the one who was crucified on the cross and raised from dead on the third day.

Significance

Confession: Believing in Jesus is not merely an exchange for everlasting life. To believe in Jesus is above all to subject to His reign. It is under His reign man finds his ultimate fulfillment and salvation. This is the gospel we owe the world.

1. *Salvation is the reign of Jesus*

- Following Christ (Mk 8:34-37)
- Gospel of the Kingdom: the liberating lordship of Christ
- 3 kinds of faith
 1. Believe so as to be rewarded everlasting life.
 2. Believe so as to secure divine protection and provision.
 3. Believe so as to subject to the rule of Christ.

2. *The proclamation of the gospel of the kingdom*

- When we tell our friends about the gospel, are we promising them a transaction that leads to everlasting life, or are we inviting them to subject to Christ's rule, which is the ultimate deliverance?
- When the church proclaim the gospel to the world, is it proclaiming a personal, private "religion," or is it announcing a gospel which judges sins, challenges oppressions, and opposes injustice?